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N O
Lawful Ministry
Without a
Divine Mission,
Asserted in a
SERMON
Preach'd at a
VISITATION of the CLERGY
HELD AT
CHICHESTER,
June the 8th, 1712.

By DANIEL LAFITE, M. A.
Chaplain to his Grace the Duke of Ormond,
and Rector of Woollavington, in the
County of Suffex.

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To His GRACE the
Duke of ORMOND.

My LORD,

I Humbly beg Pardon for the Presumption of this Address, it coming from one who has nothing to qualifie himself for such an Honour, but the undeserv'd, yet greatly esteem'd, Favour of being admitted to the Title of one of Your GRACE's Chaplains. The following Discourse having met with some Approbation from the Clergy of our Diocess, (before whom it was first deliver'd,) emboldens me to prefix it to Your GRACE's Illustrious and Auspicious Name. And I the rather flatter myself with the Hopes of obtaining Your GRACE's Favour and Protection, because it is the Rights, the Honour, and the Dignity of the Establish'd Church, and consequently of the Crown too, which I here endeavour to defend and maintain against all Sectaries and Republicans whatsoever.

For Your GRACE has always appear'd so remarkably firm and steddy to the Interest of the Church, as well as of the Crown, that as an Eminent Instance of it, the Famous and Flourishing University of Oxford long ago thought Your GRACE most worthy to be Her Patron and Protector, and has ever since esteem'd herself most happy

The Epistle Dedicatory.

happy under Your gracious Government, as her most Illustrious Chancellor. Likewise Her Most Sacred Majesty, as a most distinguishing Mark of Your GRACE's Loyalty, as well as Courage, Conduct, and other great Abilities, and also of Her own great Wisdom and Penetration, has now, in the most difficult and critical Juncture, given You the Honour of that Command, and that Sword which is to complete the Glory of the British Arms, to finish a Tedious and Bloody War, to bring a Safe and Honourable Peace to this Part of the Christian World, and to secure to Her Britannick Majesty the Glory of effecting so great a Blessing.

And as Your GRACE is thus signally and deservedly distinguish'd by the highest Honours that can be conferr'd either in Church or State, so that Your GRACE may long move and continue in those high Spheres of Trust and Power for the Defence of them both; as it is the constant and sincere Desire of all Orthodox, Loyal and True Englishmen; so it is no less the hearty Wish of him, who with all possible Respect will always remain,

My Lord,

Your GRACE's most Obedient

And most Humble Servant,

DANIEL LAFITE.

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Preach'd at a
V I S I T A T I O N
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C H I C H E S T E R.

R O M. X. [†]15.

*And how shall they Preach, except
they be Sent ?*

The Context runs thus,

*But how shall they call on him, in whom they
have not believed ? And how shall they
believe in him, of whom they have not
heard ? And how shall they hear, without a
Peacher ? And how shall they Preach,
except they be Sent ?*

IN the Verse immediately going before, the Apostle
having laid this down as the First and Chief Prin-
ciple of the Gospel, that *Whosoever shall call on the
Name of the Lord, (that is, on the Lord Jesus) shall be*
sav'd ;

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sav'd ; proceeds next to reckon up by what several Steps and Degrees Men may be brought to call upon Him, namely, *Faith, Hearing, Preaching* ; and last of all, he names *Ordination* of a Ministry, or a *Mission* of Preachers, as the first and most necessary Step belonging to this whole Work, or Spiritual Structure, and places it at the lowest End of his gradual Enumeration, as being, according to the Nature of the Thing, and God's Institution, the *First Foundation*, as of the Christian Church, so of that Salvation which is to be obtain'd in it by Christ ; for tho' *who-soever shall call on the Name of the Lord shall be saved* ; yet it follows, *but how shall they call on him, in whom they have not believed ? And how shall they believe in him, of whom they have not heard ? And how shall they hear without a Preacher ? And how shall they Preach, except they be Sent ?*

And thus from the Meaning and Import of both the Text and the Context ; and likewise from this Concatenation, and indissoluble Chain of Gospel-Principles, and particularly from that Order the *Apostle* hath observ'd in setting them down in this and the foregoing Verses, we may very rationally, and naturally, draw this Inference or Conclusion, that a Mission of Preachers is one of the *Fundamentals* of the Christian Religion, and from thence I shall therefore take Occasion to shew the absolute Necessity there is to continue it in the Church.

Now the Necessity of doing this will be made to appear from this particular Consideration, *viz.* Because without a *Mission*, that is, without a Right, and truly *Legal* Mission, according to the Appointment and Institution of God, and the Orders of his Church, conformable to his own Institutions, no Man is, or can be, Authoriz'd to perform any Ministerial Act of Religion ; which is the Reason in the Text, *How shall they Preach, except they be Sent ?* that is, duly and legally sent, as the Word in the Original, which we have rendred *to be Sent*, sufficiently implies ; for ἀποστέλλομαι, according to its common Acceptation in the Holy Scripture, properly signifies

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to be delegated, to be sent as Ambassadors invested with Orders and Authority.

What I Design upon this Subject, (as I have hinted already) is farther to confirm, as briefly and strongly as I can, the *Doctrine* here laid down by the Apostle, viz.

That a Divine Mission is of an absolute Necessity to constitute a lawful Ministry ; and that no Man ought to sit in the Christian Church as a Priest of God, but by a particular Authority from God himself.

In doing of which I shall have a particular Eye upon those **Two great Republican Doctrines**, which are so stiffly maintain'd in this Wicked, Prophane, and Irreligious Age, and shall attempt a short, but full, Answer to them.

The First of which is, *That it belongs only to the People to Appoint, Commission and Order Ministers, and Ecclesiastical Persons, and that they derive their Sole Authority from the People only.*

The Second is, *That to Preach, to Administer the Sacraments, and to Perform all other Ministerial Offices in Religion, is a Priviledge belonging indifferently to the Laity, as well as to the Clergy, to the People, as well as to the Minister.*

And these **Two Erastian, Democratical, and truly Licentious Principles**, have been of late Years with a great deal of Spite and Insolence boldly and publicly maintain'd, with a Conceit (as those notorious *Republican Writers* fondly imagine) to overthrow our Ancient Constitution, by bringing first the *Church*, and next the *State*, into a *Democracy*, and then to *Anarchy* and Confusion. And in Truth there is nothing that they have said against the *Ecclesiastical*, but that when Time serves they will say against the *Regal Power* ; for it is plain that they level all their Engines equally against both, and endeavour to Sap the Foundations of Religion, and undermine the Church, only that they may more successfully blow up the State, and by destroying the Rights and Priviledges of the *Miter*, may more effectually overturn those of the *Crown*. And first take away the Di-

inction betwixt *Clergy* and *Laity*, and then betwixt *Prince* and *People*, and allow God to have no Ministers either in *Church* or *State*, but those of their own Making; which is a Principle so Wicked and Unchristian, and a Design so Mischievous, and of such fatal Consequence, both to Religion, and the State too, that I flatter myself that any Attempt to stop so great a Mischief will be acceptable to every good Christian, and good Subject.

To begin then, I am to Discourse first of the *Necessity of a Divine Mission to constitute a lawful Ministry*; in Answer to the First Republican Principle, *That it belongs only to the People to Appoint, Commission and Order Ministers, and Ecclesiastical Persons, and that they derive their sole Authority from them.*

And first of all I shall observe, that almost every Thing in Nature hath its Counterfeit and Disguise; as there is a *True* and *Legal*, so likewise there is a *False* and *Illegal*, *Mission*. Now the *Legality* of a *Mission* depends upon the *Legality* of the Power and Authority from whence it is deriv'd. The *Republican* and *Democratical* Men assert, that the Right and Power of Mission is lodg'd only in the People, it being (to use the same Expressions of the *Author of the Rights of the Christian Church*) *An Inherent Fundamental Right belonging to all Communities*. Whereas we, according to the Principles of our Church, maintain that Christ committed that *Right* or *Power* to the *Bishops*, as Pastors and Governors of the Church. Let us now examine which of these Two Opinions is most consonant and agreeable, First, to the *unerring Word of God*, and Secondly, to the *constant Practice of the Church*.

First, *To the unerring, infallible Word of God*; 'tis from thence we learn, that Christ is the Head of the Church, and that all Power of Church-Government is originally in him; *all Power*, saith he, *is given unto me*, Mat. 28. 18. And the Prophet *Isaiah* had long before spoke of it much to the same Purpose, (*Chap. 9. 6.*) from whence I shall thus argue.

If all Power of Church Government be originally in Christ, how shall any Part of it be deriv'd from Christ, either to the *People*, or to the *Church Officers*, unless it be done by some proper intervening *Medium* or *Mean* between Christ and his Vicegerents, or Substitutes, whosoever they be? And what *Medium* or *Mean* of Conveyance can be deem'd lawful and sufficient to transfer this Power, except it doth amount to an Authentick *Grant* or *Commission*? And that the Apostles and their Successors had such a *Grant* or *Commission* is evident from these Texts of Scripture, *Thou art Peter, — and I give thee the Keys of the Kingdom of Heaven.* (Matt. 16. 18, 19.) *Whatsoever ye shall bind on Earth, shall be bound in Heaven; and whatsoever ye shall loose on Earth, shall be loosed in Heaven,* (Matt. 18. 18.) *Whosoever Sins ye remit, they are remitted unto them; and whosoever Sins ye retain, they are retained,* (John 20. 23.) *As my Father sent me, so send I you,* (John 20. 21.) *Feed my Sheep,* (John 21. 16.) *Preach, Baptize,* (Matt. 28. 19.) *Do this in Remembrance of me;* (Luke 22. 19.) *Our Power,* (Ἔξουσις) *which the Lord hath given us for Edification, &c.* (2 Cor. 10. 8.) which Places of Scripture do not only contain in exprefs Words a positive *Grant* or *Commission*, but having the Force of a *Positive Law*, or *Divine Institution*, may be very properly term'd our *Legal, Authentick, Ecclesiastical, Charter*, a *Charter* that was never revok'd. Now let the Advocates for the *Popular Power* produce (if they can) any plain Text of Scripture, that expressely, or by infallible Consequence, contains, on their Behalf, any such *Charter, Grant* or *Commission*.

And to shew that this *Commission* was not merely *Personal* to the Apostles, our Saviour promises to be with them and their Successors in the Execution of this *Commission*, *even unto the End of the World,* (Matt. 28. 20.) This Promise was made, not to all Christians in general, but only to those whom Christ empower'd and commissioned to *Teach* and *Baptize* in his Name, as the Words themselves, and the Occasion of speaking them, evidently shew; and it contains a full and plain Declaration of our Lord's Intention

tion, that they should always be succeeded by others in the same Office. This Promise then must needs be so understood, as to be given not only to the Persons of the Apostles then present, but to all that should succeed them in that Office to the End of the World: His being with them till the *World's End* can imply no less, since the *Apostles* were Mortal as well as other Men, and every one of them died some few Years after this extensive Promise was made: St. John himself liv'd but Threescore and Eight Years after Christ, which Promise consequently could not be understood of the Persons of the Apostles, and could no other Way be fulfilled, but by our Lord's being with their Successors, in the Execution of the Gospel-Ministry, *always unto the End of the World*. Besides, all *Commissions* being in their own Nature exclusive of all, except those to whom the Commission is granted, from thence it necessarily follows, that this Commission can descend only to those who are the Successors of the Apostles, and those to whom they shall commit it.

2dly, Let us pass to the next Argument, and consider what hath been the constant and universal Practice in the Apostolical succeeding Ages even to this Time. As soon as the Apostles had been commission'd themselves, and found it necessary for the Good and Welfare of the Church, they immediately ordain'd both Bishops and Presbyters, Bishops to be their Successors in the Government of the Church, and whom they plac'd and settled in several Nations and Countries; and Presbyters to be their Assistants, and whom they fix'd and limited to particular Cities and Towns, to the End, that every particular Church might be continually waited on, and have a constant Attendance; for that Cause St. Paul left Titus in Crete, that he should set in Order the Things that were wanting, and ordain Elders in every City, (Titus 1. 5.) But in propagating and transferring their Mission to others, they acted independently of the People, only by Vertue of that Power Christ had conveyed to them. And tho' St. Paul mentions a Company that were met together at the Election of Timothy, nevertheless the Apostle himself was the Ordainer, (2 Tim. 1. 6.) And in the

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Sixth Chapter of the *Acts*, at the Ordination of the Seven First Deacons we read of, tho' the whole Number of the Disciples were appointed to chuse out fit Men for that Office, as being best acquainted with the Zeal and Piety, the Prudence and Charity, and other Abilities, of those they often convers'd with, and tho' they were present at their Solemn Designation to that Office, yet the Apostles *only Ordain'd and laid Hands on them*, (Act. 6. 6.) It was not the Peoples Choice, but the Apostolical Power and Authority, that gave them their Commission to that Office. And St. Stephen's great Gifts of working *Wonders and Miracles*, &c. did not follow upon the Peoples *Election*, but the Apostolical *Ordination*, (Act. 6. 8.)

And as for those *Bishops* whom the *Apostles* ordain'd to be their Successors, such as were *Epaphroditus*, Bishop of *Philippi*, *Timothy*, Bishop of *Ephesus*, and *Titus*, Bishop of *Crete*, these likewise, whenever the Necessities of the Church required it, ordain'd other *Bishops* and *Presbyters*, thus transferring their *Commission* upon others, and these upon others, even to this Day. But whenever the First Bishops, or *Secondary Apostles*, deriv'd or convey'd their *Mission* to others, they did it without any Manner of *Dependency* upon the People; nay, they are not so much as *once* directed to ask the *Consent* of any other Person whatever, but for any Thing which appears to the contrary, all was left to their Judgment, and they acted by the *Sole Power*, Christ and his Apostles had invested them with. And whereas we have in the New Testament many Precedents of *Bishops* and *Presbyters* who receiv'd their *Orders* and *Mission* from the Apostles, and their immediate Successors, yet we cannot meet in the whole Bible with any one Instance, either of a *Bishop* or a *Presbyter*, no, not so much as of a single *Deacon*, ordain'd by the *People*.

And if from what is recorded in the *Holy Scripture* we descend to the Records of the *Ecclesiastical Writers*, particularly to *Eusebins*, a Writer of very great Integrity, and who hath convey'd to us the Lineal Succession of Bishops from the Apostles in no less than *Four* particular Churches, such as *Jerusalem*, *Rome*, *Antioch*, and

and *Alexandria*, we shall soon be convinc'd that this Faithful Historian takes Notice how the *Presbyters* receiv'd constantly their *Ordination* from the *Bishops*, as a peculiar Priviledge to that Holy Order, and how those *Bishops* that succeeded in any one of these Four *Sees* were constantly consecrated by the Surviving and Neighbouring *Bishops*. He tells us, * that when *Narcissus*, Bishop of *Jerusalem*, withdrew himself, the Neighbouring *Bishops* came together, and ordained *Dius*, &c. But he doth not bring any one Instance of a *Bishop*, *Presbyter* or *Deacon*, ordain'd by the pretended *Popular Power*. And seeing that this hath been the constant Practice of the Churches of *Jerusalem*, *Rome*, *Antioch*, and *Alexandria*, 'tis very reasonable to judge of the Practice of those Churches that were not known, by those that were.

And if, besides *Eusebius*, we consult the rest of the Ecclesiastical Writers, Ancient and Modern, both those that liv'd in the First Centuries, and have given us a Faithful Account of the Practice of the Primitive Ages in this Particular; and also those that liv'd in the last Ages of the Church, and have brought down their Relation so low as the beginning of the Sixteenth Century, we shall not meet in their Writings with one Argument or Precedent that in the least favours the *Popular and Republican Mission*, but they all speak as plain, and at large, in Favour of that Divine and Apostolical Mission, (which was first settled by Christ himself in his Church, continued and handed down by his Apostles, and afterwards firmly establish'd by the Canons of the Church in every Age.) as the Scriptures, or the Canons of our Church, do.

I grant it was very early when the People began to bear a great Sway, particularly in the Elections of *Bishops*, and that they were for a considerable Time conniv'd at, and suffer'd to shew their *Affection* or *Aversion*, their *Desire* or *Dislike*, of the Party which
was

* Euseb. lib. 6. cap. 10.

was to be chosen. But here I shall observe these several Things, that *this* was an usurp'd Liberty, the People having no justifiable Warrant for it; and that this *Popular Liberty*, whenever suffer'd or conniv'd at, was usually attended with a great many Inconveniencies, and was the Occasion of many Tumults, Tragedies and Schisms, in the Church, of which there are several Instances, as in the Elections of St. *Chrysostom*, Bishop of Constantinople, and of *Damasus*, Bishop of Rome. But yet whatever Right the People pretend to in the Election of their Bishops, they never pretended to Ordain or Consecrate them to that Sacred Office, or that the Call to the Ministry, or their Right to Exercise that High and Holy Function in the Church of God, depended upon their Authority, or that they had any Power to confer Holy Orders upon any of those that in the lowest Station waited at the Altar of God, and ministred to him in Holy Things, much less that they had Power to set Apart or Consecrate Persons to the Episcopate. And here I shall farther observe, that in those Mutinous, Seditious, and Popular Assemblies we are now speaking of, the Choice of the Candidates was never left to the Votes of the People, but always carried, and finally determin'd, by the Suffrages of the Sacred College of Presbyters, and the Person Elected constantly submitted to the Approbation and Consecration of the Bishops.

And as for the Ordination of Presbyters, tho' I grant likewise, that according to the Ancient Practice of the Church it was constantly perform'd *presente & assistente Plebe*, yet I take these Expressions to signify no more than this, that Holy Orders were not conferr'd in a Corner, but in the Presence of the People, in open Assemblies and Congregations of Christians. And that the People were Assistants in it by their United and Publick Prayers and Fastings, which have always been esteem'd an admirable Method to procure God's Favour and Blessing upon such Occasions. And this was, and is still, the proper Business of private Persons in such Cases. 'Tis true, the People had, besides the Advantage and Liberty of making their

their Objections, if they had any Thing to offer, against the Candidates for Holy Orders, a Privilege which the Ancient Church always allow'd, and hath always been very much encourag'd by the Church * of *England*. But as for the Power of Mission, and conferring of Orders, it hath always been confin'd and limited to Bishops. And this hath been not only the avouch'd Opinion of the Ancient Fathers of the Church, but even of several of those Writers, both *Ancient* and *Modern*, who endeavour'd their utmost to shorten *Episcopacy* of its Antiquity, and to lessen its Prerogatives; such as † *St. Jerome* against the Ancient, and *Salmesius*, *Blundel* and *Daille*, amongst the Modern, for even these have all unanimously and freely own'd, that since *Episcopacy* was first establish'd in the Church, the *Power of Ordination* belong'd to the *Bishop*.

And this *Opinion*, as well as *Practice*, did generally obtain in all the Parts of the Christian World, and in all Ages of the Church, till the Year 1524, or, according to *Heylyn*, 1533, when *Storke* and *Stubner*, the Two Ringleaders of a lawless Crew of *Anabaptists*, that sprung up in *Upper Germany*, did then begin to Preach and Publish this Republican *Popular Mission*. And that those wild and unruly *Anabaptists* had very wrong Notions of both Loyalty and Religion, is evident from what is related of them in *Sleydan's Ecclesiastical Commentaries* *; so that we need not envy any Man the Company of those branded *Rebels*, and stigmatiz'd *Hereticks*, equally refractory and disobedient to the Laws of God, and of their own Country.

And here I beg Leave to ask, what Men of Ingenuity, except our *Republicans*, who yet at the same Time scoff at the Character of Men being credulous and easie of Belief, would ever have believ'd that those Inconsiderable, Illiterate, and Antimonarchical *Anabaptists*, should have at last discover'd and found out a *Fundamental Principle*, or *Right of the Christian Church*, which had

* See our Form of Ordination. † *Epist. ad Evang.*
* See the 10th Book of *Sleydan's Commentaries*.

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had been unknown to the Catholick Church for above Fifteen Hundred Years.

Besides, no satisfactory Reason can be given, why *Luther*, that liv'd at the Time this new Discovery was made, nor *Calvin*, that appeared soon after, (when either of these Two certainly were as great Sticklers for the *Rights of the Christian Church*, as our new *Asserter of Rights* can pretend to be, and even the latter was by no means Partial on the Side of *Episcopal Ordination*,) yet neither of them, nor any one of the *Protestant Reformers* at Home or Abroad, ever embraced, but rather publicly oppos'd, this Republican Principle; nay, *Luther* himself wrote a Book in Confutation of this new Opinion; so that to these Innovators and Favourers of this pernicious and dangerous Doctrine, we may say, as *Eliphaz* to *Job*, (Chap. 5. 1.) *Call now, if there be any that will Answer thee, and to which of the Saints wilt thou Return?* Where is any such Precedent in all the Ancient, or in all the Reformed, Churches? The *Israelites* would have a King as all other Nations; but on the contrary, these Republicans are fond of, value themselves, and grow conceited upon their Singularity, which in Matters of Religion is a very dangerous Mistake. For Singularity as well as Novelty is Diametrically opposite to this approv'd Rule, * *That is so held for a Catholick Verity, which hath been believ'd everywhere, always, and by all.*

Thus far concerning the *Necessity of a Divine Mission*; that is, a Mission according to the Institution of Christ and his Apostles, and the Customs and Canons of the Ancient Church, and the Present Church of England, in order to continue a lawful Ministry, in Answer to those that lodge the Right and Power of their Mission only in the People. I proceed to the

Second Thing I propos'd, viz. to shew the Necessity there is of the same Divine Mission, by Way of Reply to the Second Republican Principle, namely, That to Administer in Holy Things, particularly to Preach the Gospel, is a Priviledge belonging indifferently to

* Vincentius Iyrinensis contra hæresin, Cap. 3.

the Laity, as well as to the Clergy, to the People, as well as to the Minister.

There are several Arguments I might produce to prove the *Reasonableness* of setting apart a distinct Order of Men to wait on the Altar of God, and to minister before him in Holy Things, and the *Necessity* there is of a *Divine Mission*, in Order to give them *Power* and *Authority* to execute those Sacred Offices. But I shall rather chuse to prove, that *in Fact* it really is, and always hath been, so. And that no Man can possibly destroy the Priesthood, by laying all Things in common, but that he must at once destroy the whole Christian Religion, and that Revelation also upon which it is founded. The one being every jot as clear as the other, and as plain all along, that God appointed a distinct Order of Men to execute the Priest's Office, as that he revealed any other Part of his *Will* to the World. For,

First, If you read over all the Writings of *Moses*, and those of the *Prophets*, you shall not meet with any one Instance of any one Person authoriz'd to be a Publick Minister of Religion till they were really and plainly call'd to it, either immediately by God himself, or by those whom in a particular Manner were empower'd and commission'd to do it. And whenever any Pragmatical *Intruder* did presume to Act, or Officiate as a *Prophet*, or as a *Priest*, he was exemplarily punish'd for it; and that for this very Reason, because he acted without a Mission, *without being sent*; Jerem. 14. 15. *Thus saith the Lord concerning the Prophets that Prophecie in my Name, and I sent them not, therefore by Sword and Famine shall those Prophets be consum'd.* And for a like Proof taken from the Punishment inflicted upon *Intruders* into the Priest's Office, I shall not here mention the Examples of *Corah* and his Associates, nor that of *Uzzah*, nor that of the Fifty Thousand Men of *Beth-Shemeh*, but shall produce Precedents of Men in a higher Station, such as were the *Kings of Judah*; and tho' Kings be truly, as they are stil'd, in our Laws *Personæ mixtæ*, and so may not only Order, but Act, in Ecclesiastical and Civil Matters, yet whenever the *Kings of Judah* enter'd

enter'd upon any Thing that was Part of the Priest's Office, they heard of it, and very severely too, as King *Saul*, for offering a Burnt offering, (*1 Sam.* 13. 12.) and King *Uzziah*, for attempting to burn Incense, (*2 Chron.* 26. 16.) for tho' they were not put to Death according to the Rigour of the Law, (*Num.* 3. 10.) yet the First was not establish'd in the Government, and the Second by a *Levitical* Pollution was disabled from it.

Against this it hath been, and is still, commonly objected, that under the Law was a *Priesthood*, but the Thing now in Dispute is a *Ministry*.

I Answer, why should we quarrel about Words, and stand upon Titles, when the Apostle doth not? For in *2 Cor.* 3. 7, 8, 9. he calls the *Priests* of the Law *Ministers*, and their Office a *Ministration*; and likewise in *1 Cor.* 9. 13. he plainly intimates, that the Ministers of the Gospel may very properly assume the Name of *Priests*; and agreeably to this the Ancient Fathers in their Writings, when they speak of the Gospel-Ministry, usually call it *Sacerdotium*, a Priesthood, and the Ministers *Sacerdotes*, Priests. And to put this beyond any manner of Exception, God himself calls the Ministers of the New Testament by the Legal Names of *Priests* and *Levites*; for in *Isaiah*, (Chap. 66. 22.) foretelling that the *Gentiles* should become an Holy Church, which are the Words in the Contents of the Chapter, he saith, *That he will take of the Gentiles, and make them Priests and Levites for himself.* And to this Place of the Prophet *Isaiah* answers that of *Jeremiah* 33. 17, 18.

Again, 'tis observable, that when the Apostle speaks of the *Aaronick Priesthood*, he doth not say that it was *disannulled*, but only that a *Change was made of it*, *Heb.* 7. 12. From whence I shall observe,

That tho' the *Jewish* and the *Christian Priesthood* differ'd as to their different Succession and Designation; as likewise in Matters of Rites and Ceremonies, and particularly in what related to their Forms and Circumstances of Worship, yet as to the Main,

as to the Life, Essence, and Substance, of it, in that which constituted the *Office* and *Function* of the Priesthood, they were both of them the same, being both equally instituted for the same End, viz. the *Publick Worship and Service of God*. For tho' the *Levitick* Administration of the Covenant was to expire, and to be *disannulled*, yet the Covenant itself was not, but was an *Everlasting Covenant*, as we read, *Jerem.* 30. 40. and *Gal.* 3. 17. And tho' the Apostle saith, that *Aaron's Priesthood* was to determine, and to cease, yet *this* is to be understood of the *Outward and Ceremonial*, and of the *Aaronical Order*, and not of the *Priesthood* itself, nor of any *Essential and Substantial Part* of it; for in the latter Sense it was an *Everlasting Priesthood*, that is, the *Function, the Imployment, the Office* itself, was *Everlasting*, and to be continued in the Tribe of *Aaron* for a Time, and afterwards to be, not *disannull'd*, but transferr'd in the Person of our Saviour into the Tribe of *Judah*, and Order of *Melchisedeck*, according to what God had promis'd, and even attested with an *Oath*, *Heb.* 7. 20, 21. and from whom it is derived and descended upon the Ministers and Preachers of the Gospel, and where it is now, and shall continue to be to the World's End. I have observ'd this, and insisted the longer upon it, to shew that our arguing from the *Priesthood* under the *Law*, to *this* under the *Gospel*, is not so incongruous, but more conclusive than our Adversaries would have it, seeing that the Office itself is still the same in the Essential Parts of it; the *Christian Priests* are taken from among Men, as the *Jewish Ministers* were; and, like them, are *ordain'd by Men to minister for them in Things pertaining to God*, and so have the same common Office and Ministry, tho' not the same Rites, and Ceremonies, and Forms, of Worship.

From what hath been observ'd out of the *Old Testament*, let us now in the Second and Next Place, take the most particular and impartial Account we possibly can of what is recorded in the *New*, and see whether upon the Change of the *Old Ministration* we can discover any Person that presum'd to Act and Officiate in

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in the *New Evangelical Ministry*, without having first receiv'd a *Mission*, as a Necessary, Previous, and Antecedent Qualification, to authorize them to be Ministers and Preachers of the Gospel. The first I meet with is *John the Baptist*, he was the Preparative Voice of the Gospel; but before he set up for a *Preacher* of Repentance, I find it expressly mention'd that he was first ordain'd to it, *Luke 1. 15.* The next I meet with acting a Part in this New Ministry is *our Saviour himself*; but the Author of the Epistle to the *Hebrews* is positive that he did not intrude himself into the *Priest's Office*, but first *God call'd him to it*, *Heb. 5. 5.* Next after our Saviour are the *Twelve Apostles*, and then the *Seventy Disciples*; but 'tis Evident, that before any of these undertook to *Preach* the Gospel, they were every one of them *Commission'd* by Christ himself, (*Luke 10. 9, 10, 11.*) Afterwards we read of the *Seven first Deacons*, of whom it is recorded particularly of *St. Stephen*, who was one of their Number, that *he was a Man full of Faith, and of the Holy Ghost*, (*Acts 6. 5.*) yet neither he nor any of the rest did pretend to assume their Office, which was the lowest of any in the Church, till the *Apostles had ordain'd them* by Prayers, and laying on of Hands, (*Acts 6. 6.*)

And whereas mention is made of several *Prophets*, *Teachers*, and *Evangelists*, that preached the Gospel to the World, yet 'tis plain that those were admitted *Preachers*, either by Immediate Commission from our Saviour, or by Apostolick Ordination, or by an Immediate Unction of the Holy Ghost, by which they were inspir'd, particularly with the Gift of *Preaching*, and enabled, without any Study of their own, to prove and explain the Doctrines of the Gospel in all Sorts of Languages, as Occasion requir'd; which Gift being bestow'd upon them for the Publick Benefit and Edification of the Church, the bestowing it (without any other Ordination) was an immediate Mission of the Holy Ghost, and it was upon this *Extraordinary Mission*, as it seems very probable, that those extraordinary Offices of *Prophets* and *Evangelists* were founded, both which included *Authority to Preach*
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the Gospel; and therefore upon Cessation of this Extraordinary Mission those *Offices* ceas'd immediately with it, as depending upon it. And from thenceforth, in all Ages of the Church, from the Apostolical Times to this Day, none were admitted to the *Office* of Preaching, neither in the *Greek* nor *Latin* Church, but by Ordinary Mission and Ordination from the Apostolate deriv'd to the Bishops and Governors of the Church. For tho' there are some very early Instances (reported by *Eusebius*) of learned *Lay-men* that were admitted to *Preach* upon some *Emergent* Occasion, and upon Special Licence from the Bishop, yet can there no One Instance be produc'd of any one that were admitted to the *Office* of Preaching. I say to the *Office* of Preaching, because there is a vast Difference betwixt Teaching the Gospel, *ex Charitate*, and *Authoritative vel ex Officio*: That is, as a Christian Brother, and a Minister of the Gospel. For any Man may read the Scriptures, and instruct his Family, and those he converses with, and highly deserves Commendation for so doing; but yet this is not what is call'd *Preaching* the Word of God, which always implies in the Language of the Scriptures a *Commission* and *Authority*: And therefore to conclude this Point, to those that will not admit of a Canonical and Regular Mission, tho' *in Fact* really and inviolably observ'd under the Old and New Testament, but maintain that all Men, the *Laiety* as well as the *Clergy*, the *People* as well as the *Minister*, are left at Liberty, and every one of them may officiate at their Pleasure. We may say with the Apostle, (1 Cor. 11. 16.) *We have no such Custom, neither the Churches of God.* And to every Intruder we may apply this Saying in the Gospel, *Friend, how camest thou in hither?* (Luke 22. 12.) If it be to *Preach* the Gospel, &c. *Friend, again, tell me with what Authority dost thou these Things? And who gave thee this Authority?* (Mark 21. 23.) Or in the Words of the Prophet, *Who required this at your Hands?* (Isa. 1. 22.)

Thus I have endeavour'd with all the Plainness and Brevity I could to vindicate the *Necessity* of a Lawful Canonical Mission of Ministers and Preachers; it

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remains now to draw some useful Inferences from what hath been discoursed, and so conclude.

First, We ought to bless God, that in the Reformation of our Church from the Corruption of *Papery*; his good Providence hath preserv'd to us the Ancient *Episcopal Government*, those *Primitive Orders* in a due Subordination, whereby we are secur'd of a Right and truly *Lawful Ministry*; as for those of our *Dissenting Brethren*, whose Consciences and Understandings are unfortunately misled by Prejudices, and who, out of a Principle of Conscience, have embrac'd either the *Presbyterial* or the *Popular Mission*, these we ought to pity and compassionate for wanting the Advantages we enjoy, and exhort them, for their own Sakes, and by the Love of Christ, that they would embrace the Ancient, Primitive, Apostolical *Church-Government*, by returning into the Bosom of the establish'd Church, where they will find it.

But as for those crafty, ill-designing, notorious Church-Republicans, who hide themselves under the pretended Cloak of Moderation, (for God knows the Thing itself is wanting,) that they might the better, by their secret Workings, undermine, first the *Church*, and next the *State*, and at last bring them both into *Anarchy* and *Confusion*, I confess I cannot well forbear shewing some Warmth and Zeal against them. 'Tis true, our *Charity* ought to be extended even to *these*, to their *Persons* I mean, but not to their *Opinions*, for *Charity* ought not in the least to make us remiss or negligent in discovering their mischievous Plots and Stratagems, and in endeavouring, as much as in us lyes, to prevent the ill Consequences attending them.

Of all *Sectaries* our Church is surrounded with, *these* certainly are the most dangerous; *other* Sectaries level their Arguments chiefly against the *Outward* and *Ceremonial* Parts of our Religion, but these are for Sapping the very *Fundamental Principles* of it; as for Instance, *other* Sectaries are only offended at some *Titles* of our Ministry, but *these* at the *Office* itself; *others* are against a Ministry establish'd by an *Episcopal Ordination*, but *these* are against the ordaining of any

Ministry at all ; *others* scruple at a *Ceremony* in baptizing of *Infants*, but *these* slight the *Sacrament* itself ; *others* again forbear the receiving of the *Lord's-Supper*, out of *Scruple* to some *Gesture* or *Ceremony*, but *these* slight the *Ordinance* itself, as if we might now live above and without *Ordinances*, and which is indeed the natural *Consequence* of living without an ordain'd *Ministry*.

Secondly, Because the Church cannot possibly subsist without an ordain'd *Ministry*, is the Reason why the Enemies of Religion have in all Ages made their First Attempts upon the *Priesthood* ; plainly foreseeing, that if the *Priests* once be taken out of the Way, the *People* will soon become an easie Prey to them ; and this is the Train they have lately laid to blow us up ; and well may the Church take up *Jacob's* sorrowful Complaint, when *Joseph* was lost and gone, and *Benjamin* was to follow, *alas, all this is against me*. And indeed this is a Plot very cunningly laid, for could they but strip the Church of her *Ordination*, she is then robb'd, not only of her Vail and Ornaments, as she was said to be in the Book of *Canticles*, (5. 7.) but of the Guard and Fence God hath granted her for her Safeguard and Security.

And here I shall take Notice, that our Saviour compares his Church to a *Vineyard* which a Householder Planted, and takes particular Notice that it was *Hedged round about*, (*Mat.* 21. 33.) By this Hedge or Fence, as I take it, *Episcopal Ordination* is plainly intimated, which is in truth the best and the only Fence (besides God's Providence) the Church hath wherewith to guard and secure herself ; which Fence, if we ever suffer to be rooted up, and trodden down under Foot, we may infallibly expect to see and feel the Miseries contain'd in *Ezechiel's* Visionary Roll, *Lamentations*, *Mourning*, and *Woe*. She hath been robb'd of her Dignities and Revenues, and yet she hath subsisted and liv'd ; but whenever she is depriv'd of her *Holy Orders*, there will be then no Hopes of Safety left, but the sad and miserable Condition she will then be in you will find pathetically describ'd in *Psal.* 80. 12, 13. *All they that go by will*

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will pluck her Grapes, the wild Boar out of the Forest will root it up, and the Beasts of the Field devour it. Then again, the fearful Prediction of another Prophet will be compleated in Relation to the Church, Fear, and the Pit, and the Snare, are upon thee, (Isa. 24. 17.) and then at last it will be in vain, and too late, for her to complain and cry out, my Leanness, my Leanness; Woe unto me, the treacherous Dealers have dealt very treacherously.

Thirdly, and Lastly, what is said of the Commandments of the Law, *He that offendeth in one Point is guilty of all*, may very well be applied to the Principles of the Gospel, he that denies or renounces one Principle, denies and renounces them all; for such is their Concatenation, and continued Chain, that he that breaks one Link, endangers all the rest. He that renounceth his *Baptism*, renounceth his *Faith*, into which he was *baptized*, even the Death and Resurrection of our Saviour signify'd by it. Let our Republicans, and all *Latitudinarians*, therefore consider what they do, and what Hazard they run, in rejecting the *Ministry* by *whom they were baptiz'd*; they do not only reject and renounce the *Means* of Salvation, and the *Instruments* God hath made Use of to convey his *Doctrine*, and the *Seal* of his Covenant to them; but if *St. Paul* may be credited, they renounce a *Fundamental Principle* of the Christian Religion, and if the *Foundation falls*, *how can the Building stand?*

Let no Man flatter himself, God will most certainly maintain his own Institutions, and whoever expects to be sav'd any other Way than that which he hath appointed, makes himself wiser than God. Therefore let me once more beg of our Republicans, whosoever they be, to consider, and seriously too, that *Salvation*, and a *lawful Ministry*, are so inseparable, and so closely link'd together, that the former could never have been obtain'd without the latter; no *Ministry*, no *Salvation*. 'Tis the Apostle's Doctrine, that no Man can be sav'd without *Invocation and Prayer*, and that no Man can *Pray* without *Faith*, and that *Faith* is not to be had without *Hearing*, nor *Hearing* without a *Preacher*, nor a *Preacher* without a *Mission*; and

and consequently, according to the Apostle's Way of arguing, and the Institutions of God, Salvation is not to be had without an *ordain'd Ministry*, or a true *Mission of Preachers*. For, *how shall they Call on him, in whom they have not Believed? And how shall they Believe in him, of whom they have not Heard? And how shall they Hear without a Preacher? And how shall they Preach except they be Sent?*



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